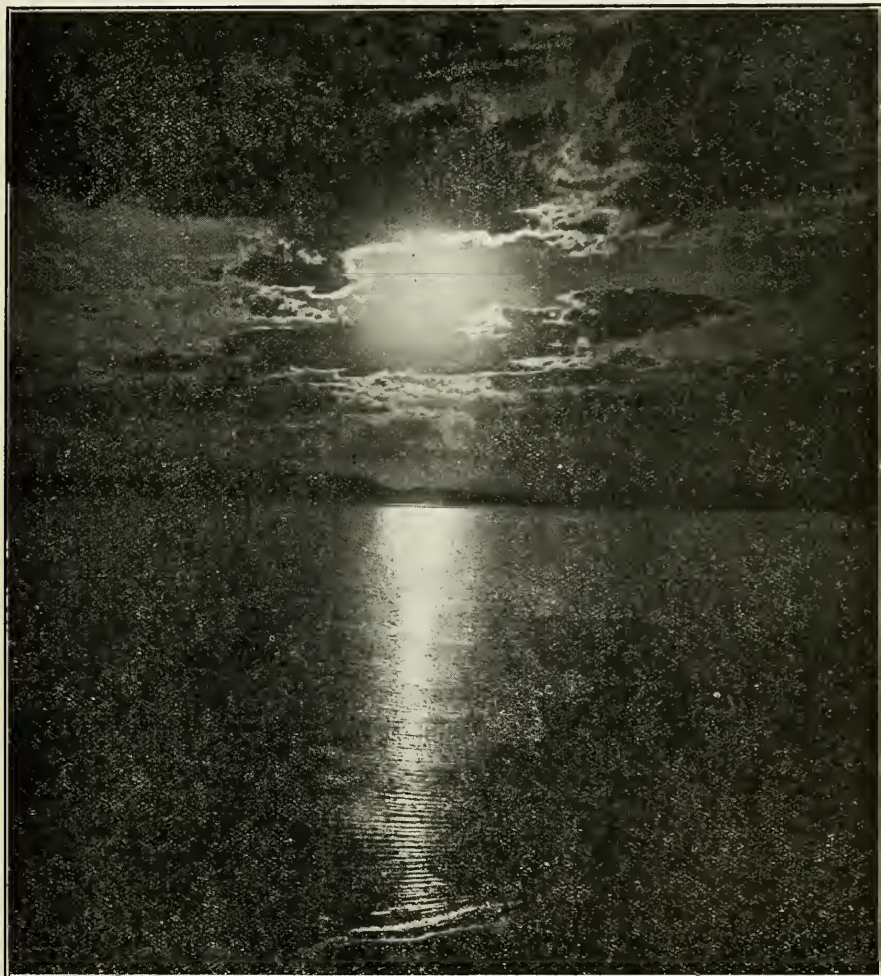


THE LATTER-DAY SAINTS'
MILLENNIAL STAR
ESTABLISHED IN 1840



Sunset On Great Salt Lake

To A Poet, Its Rubious Rays Were Ineffable.

(See article page 279)

OTHERS RETURNED TO THE FIELD

By ELDER WILLIAM A. HYDE

FORMER PRESIDENT OF POCATELLO STAKE

AT one time in my life, I was subjected to a trial or temptation that illustrates the subtle power of the adversary, and his cleverness in attacking what was thought to be a fortress of the soul.

I had been a full tithing payer all my life. From the first money I had earned as a child, and of my little earnings in my youth, and the salary of my mature years, I had prided myself that one tenth had always been paid to the bishop. To make that assurance doubly sure, I had been accustomed at the tithing settlement, to put in a few extra dollars, so that I would be sure to cover all my receipts for the year, and I could well have said, I believe, as I had heard President George Q. Cannon say, that I was paying more than my tithing that I might be educated for the higher order that was to come.

Another Story

THIS is a story on tithing. But behind it there lies even another story—one on humility. This article was submitted by Elder Hyde not long before he died, with a request to sign it with an anonymous, "on account of the little element of boasting in it. . . ." But since he has passed on, surely there is no breach of faith in giving this humble man credit for this strengthening article.

Elder Hyde was president of the Pocatello Stake for many years and later became a patriarch. As a young man he studied at University of Deseret (now Utah), America's first university west of the Missouri River. It was founded by the Pioneers in Salt Lake City in 1850.

It was of this virtue of mine that the adversary sought to take advantage.

There came a time when I was struggling with all the physical and spiritual energy that I had to keep my head above water. I was facing problems for which I was not adapted by training, and was encountering many difficulties, and the future did not look bright to me. Then the tempter began to get access to my ear, and to begin to insinuate and to question.

Had I not been faithful, and was not the promise plainly given, that those who paid their tithing should be blessed? Was not my father also an honest tithing payer and did he not die a poor man? Why observe this requirement of the Church, if it meant only deprivation? The tempter was very persistent, and I

was made unhappy by the presentation of his subtle arguments. I began to forget my own blessings, and the fact that though my father was a poor man he was universally beloved. Though I did not cease my contributions to the Church, they were not, as formerly, given with the willingness that make them sweet and wholesome to the soul. Fortunately for me, at this critical time I sought the relief that sometimes comes when men write down their thoughts.

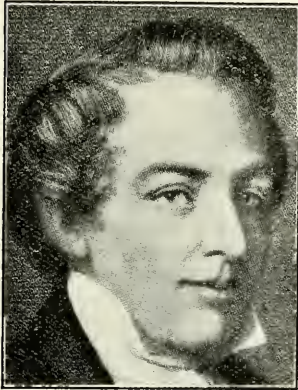
When I opened up my mind, it must have been the sub-con-

When I opened up my mind, it must have been the sub-con-

scious within me that began to dictate, and I wrote the following parable :

At the close of the season, there cometh the servant to demand his wages of his master, and findeth him in a public place, engaged upon business with strangers ; but saith unto him, "Pay me now that which thou owest, for the time has come this very hour."

Then said his master unto him : "Have I not always dealt justly with thee, and in the days of thine affliction did I not succour thee with gifts from my storehouse and field? Why then, hast thou brought reproach upon me before strangers? Verily I say unto thee, which thou hast before received shall be charged unto thee, and thou shalt have neither more nor less than thou hast earned."



JOSEPH SMITH

In this day, the law of tithing was restored to him.

Then cometh other servants, who, seeing the master from afar off, saith one to another, "Behold our master is engaged upon business of the kingdom—hath he not always dealt justly with us? Let us return to our labours and in his own due time he will recompense us according to his word." Then they departed.

But that night they sat at meat in the king's palace, and when the feast was ended, each man took with him in his hands his wages, and wine, and oil and good gifts for his household.

Then followed my analysis of the parable. I pictured myself as the "importunate" servant, coming to get his paltry wages at the close of the day, the month or the year. I was lacking in the courtesy and con-

sideration that is always due the master, and I stood boldly in the presence of strangers and urged my petty claim. I was forgetting the many offences of which I had been forgiven. I had forgotten, or basely failed to consider, the voluntary gifts that had come to me—my parentage—the Gospel—the faith that I had treasured—and I failed to remember that if I had been able to do enough to pay for these, there still hung over me the debt of the redemption that I could never pay. Here all of these, and more, were being weighed against perhaps twenty pieces of silver!

I must recognize the justice of the sentence that I would have to receive—that if I chose to measure spiritual and heavenly things by carnal standards, then I might have in proper season my month's wages, but further than that I could have no claim!

Then in comparison, I saw the "other servants," who no doubt had worked as long and diligently as the first—needing their money as much as he, yet full of respect and consideration for their master. As they came down the street toward his place of business, they see him talking to men, and they conclude that he is engaged upon affairs of the kingdom. They must not interfere. The business is no doubt important. They know that their master is just, and that is sufficient for them. It is near the close of the day. No one would require them to work longer. But they go to

the field and resume their labours. As the sun is setting there comes a servant from the palace and summons them to the presence of the master. They are not frightened nor over expectant. They have done their work and now await the pleasure of their lord. A household servant brings them cool water and they bathe their hands and faces, and are led—not into the office to check up figures, but, amazed and overcome, they are seated on either side of the master at a board laden down with more than they had ever seen of luxuries.

Tithing Month

MAY is the month in which Latter-day Saints are encouraged to study the law of tithing of the Church. Tithing is a principle taught and practised by the prophets of old and restored by revelation to the Prophet Joseph Smith July 8, 1838 in Far West, during the bitter days of persecution in Missouri.

Malachi, that teacher in the Old Testament whose prophetic eye looked so far into the future, said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3: 10.) This promise stands today.

Pleasantly the master chats with them—they are made easy in his presence, and are happy beyond words at this high honour. Then as they conclude their generous repast and rise to go, to each one is counted out his gold. Then into his hands are put the things which are typical of kingly beneficence, and in addition are the gifts for their loved ones who indirectly are to share this high honour.

Out of my analysis of this parable came a sense of security that has never left me to this day. It does not throw light on all phases of the principle of tithe paying, but it does illuminate the heart of it, and is an unanswerable argument to the sophistries that the adversary had urged against my faith.

If I pay tithing I shall be blessed ; let me not say just when or how, but that the payment to me will be more

than ample, I am sure. I have thanked the Lord for this testimony, which in my trials has brought me much happiness.— (Adapted from an article in the *Desert News Church Section*.)

WHAT IS TITHING ?

LITERALLY, the word *tithing* means one-tenth of one's income. All good Latter-day Saints pay one-tenth of their annual earnings to the Lord for the maintenance of His Church.

Apostle Stephen L. Richards has said :

After all, is not money myself? Money is the medium for which men exchange their abilities, ingenuity and labour. . . . I am a labouring man, we shall say, and can wield a pickaxe and hire myself out for a week at eight shillings a day. At the close of the week I get £2 8s. and I put it in my pocket. What is that £2 8s.? It is a week's worth of my muscle put into silver and pocketed. That is, I have a week's worth of myself in my pocket. So when a man gives the money he has earned, he is giving literally of himself. Giving is worship. We are commanded "not to appear before the Lord empty-handed." Not that the Lord needs the gift, but that man needs to give.

THEN CAME PEACE

By Margaret Graham

AS I prepared to attend our branch services one Sunday morning last March, there came a knock at the door. I was told by the caller that a neighbour was critically ill and was constantly calling for me to come to her bedside. It was shocking news to me, for Mrs. Annie McLeod Rae was a woman whose friendship I cherished. Then too, she had a family, and I realized that the turn of events must be an ordeal for her children.

Attending meeting in Airdrie Branch, I requested Elders Reed W. Ellsworth and Carl Bradshaw to accompany me to the home of Mrs. Rae.

From Airdrie

FROM Airdrie, a Scottish marketing village near Glasgow, Britain's second largest city, comes this touching story from Sister Margaret Graham.

Besides her various activities in Airdrie Branch, Sister Graham finds time to serve as Young Women's Mutual Improvement Association supervisor of Scottish District. But in this article she tells of another activity, visiting the sick—and of the mingled joy and sorrow which resulted therefrom.

When we arrived at the Rae cottage, we were greeted by two of the sick woman's daughters, who were happy to see us and told us of the anxiety with which their mother had looked forward to our coming.

As soon as Mrs. Rae heard my voice, she called for me. Hurrying to the bedside, I found her life even in greater jeopardy than we expected. Her breathing was not regular. Her face was emaciated. She seemed to be sinking fast. Taking her hand in mine, I tried to comfort her and told her to rest.

"Is that you, Margaret?" she muttered.

"Yes, Mrs. Rae, and I have brought two of the missionaries with me," I replied.

Her hand gripped with unsuspected firmness, and, almost silently, she thanked her Maker for our presence.

In turn, she shook the hands of each of the elders in like manner. Then she asked that we hold a prayer circle in her behalf. The three of us and five others, all non-members, knelt around the bed while Elder Ellsworth offered the supplication. The manifestation of the spirit was abundant, and everyone felt resting over that humble household a power far greater than that of man.

But a short time after the prayer, Mrs. Rae again called for me. Holding tightly to my hand, she inquired if the elders were still there. The missionaries came to her bedside immediately. As the three of us stood there over her, a living testimony came from her lips: "You are men of God," she began. "I have always borne that testimony. I am not a member of your Church, but I know it to be the truth. My only regret is that I have never joined. Margaret, you will see that my work is done in the temple, won't you?"

Through tears that were dimming my view, I promised.

From that time on she ceased to call for me. Her countenance took on a new expression of tranquility. All was serene with her. When the dawn was beginning to burst in the east on the following day, March 16, her spirit peacefully took its flight. It proceeded on into eternity, but there remained with us her dying, yet peace-giving, testimony,—that the Gospel of Christ had been restored in this day.

WHERE THE RELIEF SOCIETY WAS ORGANIZED

FROM Elder A. William Lund of the Church Historian's office in Salt Lake City, former president of the British Mission (1929-32), comes a letter to the *Milleennial Star* which is interesting as well as enlightening. President Lund writes concerning the *Star* cover of March 12, portraying "Nauvoo's Home of the First Relief Society."

The *Star* cover presented the old Masonic Hall in Nauvoo, long believed by many to have been the birthplace March 17, 1842 of the Church's oldest auxiliary and perhaps the oldest women's organization in America which has persisted. President Lund points out, however, that this belief is erroneous, and shows that the actual place in which the Relief Society was organized was in Nauvoo Lodge Room in the upper story of the Prophet Joseph's store (see cut).

He provides these convincing facts, among others: *History of the Church*, Vol. 5, page 1 (the Prophet's diary)—" (May, 1842),

Wednesday, 4—I spent the day in the upper part of the store, that is in my private office (so called because in that room I keep my sacred writings, translate ancient records, and receive revelations) and in my general business office, or lodge room (that is where the Masonic fraternity meet occasionally, for want of a better place). . . ."

Speaking of the organization, the

Prophet says (Vol. 1, p. 552): (March, 1842), "Thursday 17 — "I assisted in commencing the organization of 'The Female Relief Society of Nauvoo' in the Lodge Room



Joseph Smith's Store in Nauvoo

In an upper room, the oldest auxiliary was founded.

(italics ours)."

Both Church and Masonic historical accounts make clear that Masonic Hall (pictured on the *Star* cover) was not completed until after the organization of the Relief Society. For references, see *Mormonism and Masonry* (S. H. Goodwin, a Mason), *History of the Church*, Vol. 4, pp. 550, 552; Vol. 5, p. 446, and Vol. 6, p. 287.

To President Lund, the *Star* is most grateful.—W. J. A.

HER FIRST GLIMPSE OF THE SUNSET

VISITING Utah this month, Angela Morgan, noted poetess, caught her first glimpse of a crimson-tinted sunset on Great Salt Lake (see cover). Driving down between the snow-crested peaks of the Wasatch range, she said of her view that never in her life had she "experienced such a terrific impact of grandeur," adding that the scenery was too much for her power of expression.

Miss Morgan, who is a member of the Poetry Society of London and who was the first woman to occupy the pulpit of Chapel Royal, Savoy, London, said she intended to write later of Nature's pageantry in Utah. Her present home is in Montgomery County, Pennsylvania. While in Salt Lake City, she gave a recital in Kingsbury Hall of readings from her verse. Some of her selections were *Silver Clothes*, *Heaven Is Happiness* and *God Prays*.

The famous authoress was a guest in Salt Lake City of Professor Maud May Babcock, Latter-day Saint play director and teacher, who herself has an international reputation. She was recently elected president of America's National Association of Teachers of Speech. Professor Babcock, who has delighted audiences with her reading in Britain, France, America, Hawaii, The Philippines, Japan and China, has long been a leader in the Church Mutual Improvement Association programme.

But to return to the rubious sunset on Great Salt Lake—it has won the praise of others, too. For instance, Phil Robinson of the London *Times* once said: "Where have I seen sunsets by land and by sea in Asia, Africa, Europe and America? Where can I say I have seen more wondrous colouring, more electrifying effects than in the Great Salt Lake." Another writer said of it: "A picture fairer than ever elsewhere hung in the gallery of the skies."

May, 1936 issue of *National Geographic Magazine* is dedicated to scenic and historic Utah, home of the Mormons. Indeed President Brigham Young was inspired 89 years ago when he looked out across a valley of sagebrush, washed on the west by briny (about 22 per cent salt) Great Salt Lake, and said: "*This is The Place.*"

A SOLUTION TO MANKIND'S TROUBLES

THE religion which the modern world needs for the conquest of its troubles exists today among men. The full system of truth taught by the Saviour is extant upon the face of the earth, and known in its organized form under the name of the Church of Jesus Christ of Latter-day Saints.

This religion, the pure Gospel of Jesus Christ, possessing the full truth and authority of Christian doctrine, has been most successful, during its century of existence, in solving the vexatious questions confronting mankind. Its adherents have won unusual physical health, economic independence, social contentment, general enlightenment and spiritual understanding.—JOHN A. WIDTSOE.

THURSDAY, APRIL 30, 1936

EDITORIAL

FAITH CURE AND DOCTORS

SOME questions have come to us relative to our article published on this page in our March 12th issue which was entitled "How To Get Prayers Answered." "If we have faith should we go to doctors?" "Does not going to a doctor prove that we have no faith?" "How can going to a doctor be reconciled with faith?" These are some of the questions that sprang out of our aforementioned article. We are glad these questions came to us because no one should remain in doubt relative to them, if we can clear up the doubt. And just here may we say that we invite any reader to send questions to us whenever anything we write suggests questions that ought to be answered—such as those above.

In our article we wrote that the person who prays should always help the Lord to answer his prayers. We explained what we meant by this statement. Let us now ask, "If I am seriously ill and the services of a competent doctor are available, would I be fully helping the Lord to make me well, if I neglected the doctor?" "If my teeth need the attention of a dentist and I never go near him, can I reasonably expect the Lord to take his place?" "If my child suffers a broken limb who will set the broken bones—the Lord or a competent specialist?"

Do you say the answers to these questions are self-evident? We think they are. And so is the answer to this one: can we reasonably expect the Lord to do for us what we can do for ourselves? When Adam and Eve were driven out of the Garden of Eden the Lord required them to earn their bread by the sweat of their brows. He could easily have saved them this labour by providing manna as He did for some of their descendants in the deserts many centuries later. But effort was required of our first parents then and it has been required ever since. So hundreds of generations of men have learned that "there is no excellence without labour."

But let us make this positive statement: if I am ill, no doctor can heal me. Man cannot create life. The most able and resourceful men have tried to do this but have failed. No scientist has been able to solve the mystery of life. Any reputable doctor will promptly tell you that all he can possibly do is to improve the conditions of recovery. He can set the broken bones—he cannot knit them. He can remove the cancerous spot and thus prevent it spreading. Then "nature" may effect a healing. In every case, he will tell you, it is "nature" that heals, when there is a healing, not he. And if "nature" does not respond to

the improved conditions he supplies, then the patient does not recover. The doctor is powerless. These are platitudes, you say? Certainly. But they have a bearing on our questions.

We used the word "nature." What is "nature" except God working in an orderly way in the realms He has created? It is He that controls the forces of life. When we are ill and recover it is because we have complied with the laws of recovery, as per the statement quoted in our former writing from the Doctrine and Covenants, "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which *all blessings are predicated*, and when we obtain *any blessing* from God, it is by obedience to that law upon which it is predicated." (Italics ours.) Obviously this relates to the blessings of healing and recovery when we are ill, as well as to other blessings.

Is it not proper, then, to regard the doctor, the surgeon, the dentist, the midwife, or whoever it may be that assists, as one who helps to supply the conditions necessary to be fulfilled in order that the desired blessing may be obtained? To make use of the services of these experts, when they are available, only enables us to hold up our hands and say truthfully, "Father, I have done all I can, now please do the rest." Has not what we have thus done given us more confidence that the Lord will do what we and the doctors cannot do? Then does not going to a doctor increase our faith and assurance in the Lord? For after all He alone can heal; let us not forget this. And the greater our worthiness and the stronger our faith the more likely is He to heal.

If we remember that it is only the forces of life that heal, those that have their source in God, there can never be the slightest excuse for us to forget the Lord or cease to call upon Him with all the faith that we can muster. And when we go to experts we should do it because of their skill and wisdom in helping to fulfill the conditions upon which the blessings we seek depend; and one of the most potent of these conditions is a firm reliance upon the Lord that He will inspire and help the experts and bless us with faith and power to conquer our affliction. So let us try to be wise and use all the helpful means God has placed within our reach. He will the more readily help us if, relying upon and trusting Him, we do all we can to help ourselves.—JOSEPH F. MERRILL.

DISTRICT CONFERENCE NOTICES

PRESIDENT JOSEPH F. MERRILL and President Joseph J. Cannon will be speakers at Nottingham District conference in Greyfriar's Hall, Collins Street, Nottingham, Sunday, May 3, sessions beginning at 11 a. m., 2:30 and 6 p. m.

Norwich District conference will convene in Norwich Branch Chapel, 60 Park Lane, Norwich, Sunday, May 10, sessions beginning at 11 a. m., 2:30 and 6 p. m. President Cannon will attend.

A Saturday evening concert will precede each conference.

THIS WEEK IN MORMON HISTORY

The "City Beautiful" That Was Raised Up Over A Swamp

WHEN one thinks of Mormons as empire builders, there immediately focuses across the screen of one's mind a picture of Salt Lake City . . . the Temple there, the Tabernacle, the wide streets, an umbrageous landscape, a flourishing city which was established in the heart of the Rockies.

But Latter-day Saints have created many other cities. Another one in particular has a story as remarkable as that of the metropolis of the West which was built over a desert. Nauvoo was a Mormon city founded on the swampy banks of the Mississippi. Once a pearl on the shores of the "Father of Waters," years since have washed it almost into oblivion. However, many of the features of city planning introduced by the Prophet in Nauvoo were carried to Salt Lake City and have since attracted the admiring eyes of some of the world's ablest sociologists.

Nauvoo as a Mormon city found its beginning **May 1, 1839** when the saints made their first purchase on the site known at the time as Commerce, Illinois.

The conditions under which the Latter-day Saints entered Commerce were trying indeed. During the preceding winter their homes in Missouri had been plundered and burned, their cattle and crops had been stolen and destroyed and innocent blood had been spilled by frontier mobbers who knew no law. And during this time their prophet and leader, Joseph Smith, had been confined between dungeon walls. A vanguard of the homeless saints, many of them exposed to the rigours of winter with but a scanty supply of food and clothes as their only possessions, fled eastward across the snows and then the Mississippi to Quincy, a few miles south of Commerce. Quincy citizens welcomed them. While the refugees gathered there, committees were appointed for locating new lands upon which to settle. However, no decision was made until the Prophet arrived, after being confined five and one-half months in prison. His coming was a signal for action. Within a few days the decision to locate at Commerce was reached, and the exodus from Missouri continued up along the river to this site, beautifully situated where the world's longest river makes a "horse-shoe" bend. But the region was ridden with swamps and infected with malaria.

Read the words of the Prophet regarding the new location :

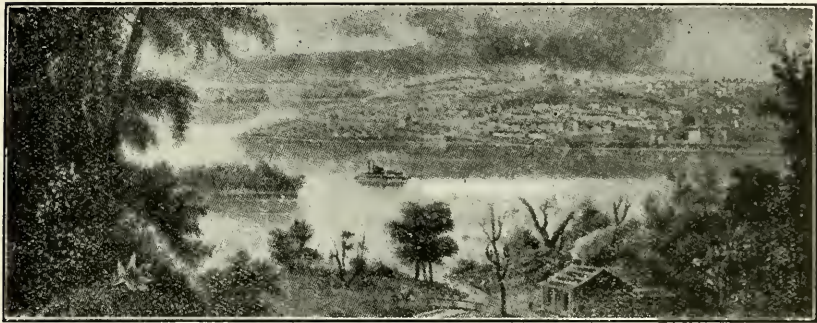
The place was literally a wilderness. The land was mostly covered with trees and bushes, and much of it was so wet that it was with the utmost difficulty that a footman could get through, and totally impossible for teams. Commerce was unhealthy, very few could live there ; but believing that it might become a healthy place by the blessing of heaven to the saints, and no more eligible place presented itself, I considered it wisdom to make an attempt to build up a city.

When the first purchase was made, Commerce consisted of

nothing more than ten insignificant looking houses—two made of stone, two of blocks, three of boards and the rest of logs. Among the residents who sold lands to the saints at nominal prices was Daniel H. Wells, who later became a pillar in the Church. By May 10 the Prophet had taken up his residence in a log house one mile south of Commerce, and footsore and destitute saints began to enter this, their new abode. Some made their homes at Montrose, a town nestled at the foot of the abrupt cliffs across the River.

Soon the name "Commerce" was changed to "The City of Nauvoo." Of Hebrew origin, the word "signifies a beautiful situation or place."

Weakened by the trials of Missouri, the refugees were that



FROM AN OLD ENGRAVING OF NAUVOO

"Once a pearl on the shores of the 'Father of Waters,' years since have washed it almost into oblivion."

much more susceptible to the pangs of malaria. It was a sick camp when the Prophet arose on the morning of July 22, 1839 from his own miasmatic bed in a tent to which he had gone in order to make room in his cabin for others afflicted. On this mid-summer day he went up and down the river bank healing the sick through the power of the Priesthood which he held. He visited some who had only a wagon cover for shelter. Ferrying across the mile-wide river, he raised up others in Montrose from their sick beds, among them several of the Apostles, including Brigham Young.

But in the face of these hazards it was not long before the city which was founded by refugees on a bog became the largest city in the State of Illinois. Nauvoo was a flourishing center while Chicago, nearly 190 miles to the north, was a mere village. Chicago, which today is the sixth largest city in the world, with more than three million people, at the time was passing its first law prohibiting pigson the main street.

The phenomenal growth of Nauvoo, even though the Prophet was martyred in the midst of its building, is a testimony of the inspiration which guided the leaders of the Church. Little more than five months after the first land purchase there, a Commerce stake was established. A year later the city's population reached 3,000, and six years later it touched 20,000. Incorporated December 16, 1840, it was granted the most liberal charter ever given an

American city. Abraham Lincoln was one of the Illinois legislators favouring the charter. Nauvoo was granted the right to establish a university and to maintain a militia, America's largest body of soldiers at the time, save the United States army.

Cornerstones of a temple, the second in this dispensation, were laid April 6, 1841 and the entire structure, an imposing edifice costing £200,000, was publicly dedicated May 1, 1846—exactly seven years after the first land purchase. In this city on March 17, 1842 was founded the Relief Society, one of the world's oldest and greatest existing women's organizations. By the time the saints left it for their trek to the Rocky Mountains, Nauvoo was indeed symbolic of the literal meaning of its name. Its wide, symmetrical streets were bordered by mansions of brick and stone, fashioned on colonial architectural styles and surrounded by green lawns and beautiful gardens.

But the torch lights which once welcomed the saints to Illinois eventually became flames of oppression, and less than seven years after the founding of the "City Beautiful" they began to abandon their Nauvoo homes and to press out across the frozen Mississippi for a new retreat in the West.

Only the ashes of a once great city on the banks of the Mississippi remain today, but the story of the "rise and fall of Nauvoo" will endure long as witness of an oppressed people guided by the hand of the Almighty to work wonders as empire-builders.

Other Anniversaries This Week

May 1, 1846—The Nauvoo Temple was publicly dedicated in its entirety by Apostle Orson Hyde. Cornerstones of the Temple were laid April 6, 1841 and by the time of the Prophet's martyrdom (June 27, 1844) the walls were up to the windows of the first story. Under the direction of President Brigham Young, the work continued. Often workers slept near the building with guns and swords to protect it from mobbers. This magnificent structure was burned by an incendiary October 9, 1848 and the walls were destroyed, so that not one stone was left upon another, by a hurricane May 27, 1850.

May 4—Seventy-first birthday anniversary of Elder Charles A. Callis of the Council of Twelve Apostles. He was born in Dublin, Ireland, later lived for two years in Liverpool and emigrated to Utah as a lad.

Correction—In March 19 issue it was mentioned that vicarious baptisms for the dead were performed in the Mississippi River March 20, 1842. This statement is incorrect. These persons were baptized for themselves, as there were no baptisms for the dead in the Mississippi River after October 3, 1841. A baptismal font in Nauvoo Temple was dedicated November 8, 1841, and thereafter vicarious baptisms were performed in the Temple until the saints were driven from Nauvoo.

In the issue of April 16 (98th anniversary week of the completion of the first Latter-day missions to Britain) Heber C. Kimball's arrival as one of the first missionaries to Britain was given as June 20, 1837, rather than July 20, 1837.—WENDELL J. ASHTON.

LEEDS DISTRICT CONFERENCE

LEEDS District's annual Spring conference was held in Westgate Hall, Bradford Sunday, April 19, with 258 persons in attendance at the evening services, conducted by District President George W. Laycock and addressed by President Joseph F. Merrill, President Joseph J. Cannon and Sister Ramona W. Cannon, Mission Relief Society president. A prelude was played by Brother Harry Wilson.

President Merrill admonished his listeners to live the two great commandments, love of God and love of fellowmen, and emphasized the divinity of the Church of Jesus Christ of Latter-day Saints. President Cannon said there were many plans of salvation but only one that is genuine. Christ's plan requires honest obedience to the principles laid down in the New Testament.

The power to administer these necessary ordinances came from heaven to Joseph Smith and has been transmitted from one man to another to the present time.

Brother Thomas Watkins of the district presidency conducted the afternoon testimony meeting. The morning session was addressed by Sister Cannon and Supervising Elder Ervin M. Skousen, President Laycock conducting.

Music at the sessions was furnished by District Singing Mothers and the Mission M Men Quartette, about whom the Bradford *Telegraph and Argus* wrote, in an account on the conference: "Since its organization, the quartette has travelled 5,000 miles by car, having visited all of the larger cities of this country and appeared before numerous religious and civic bodies."


 NEWS OF THE CHURCH IN THE WORLD

Canadian Mormon Pioneer, the late Zina Young Card was honoured at Arbour Day (planting holiday) ceremonies at the Utah State Capitol grounds by Daughters of the Utah Pioneers. A tree was planted and dedicated in her honour. Born in Salt Lake City April 3, 1850, the daughter of President Brigham Young and Zina D. Huntington, she pioneered with her husband, Elder Charles Ora Card, in western Canada, in the vicinity of Cardston, where a Latter-day Saint temple was later erected (*Star*, April 2). In 1879 she was a delegate to the Woman's Suffrage Congress in Washington, D. C.

Blind persons may now read the entire Book of Mormon in comfort. Copies in Braille of the sacred Book have arrived at Church headquarters in Salt Lake City from Louisville, Kentucky, where they were prepared by American Printing House For The Blind. Ordinarily a 525-page book, in Braille (raised dot system whereby sightless read with their fingers) it comprises seven volumes. Elder George Albert Smith of the Council of Twelve Apostles is president of the Society

for the Aid of the Sightless, an organization sponsored by the Church.

Famed Utah artist, John Willard Clawson, 78, died April 6 as he stood at his easel in Salt Lake City painting a portrait of the Prophet Joseph Smith. Noted for his paintings of Church leaders, he was born in Salt Lake City January 18, 1858, the son of Hyrum Bradley and Alice Young Clawson. He was a grandson of Brigham Young and a brother of Apostle Rudger Clawson. President Heber J. Grant and Elder Levi Edgar Young of the First Council of Seventy spoke at the funeral.

Formal proposal of a World Fair in Salt Lake City in 1947 (centennial of the entrance of the Mormon Pioneers into Salt Lake Valley) has been launched by Sons of the Utah Pioneers. This announcement was made at the organization's annual banquet February 23 in the Hotel Utah (Salt Lake City) by Elder Nephi L. Morris, president. A request was made of Governor Henry H. Blood to appoint a committee for surveying possibilities. Already tentative plans for presenting a gigantic pageant on Utah Pioneer history are under way.

OF CURRENT INTEREST

Invention—A scientific discovery which will give new impetus to man's fight against disease is announced by Philo T. Farnsworth, Latter-day Saint inventor, according to an International News Service dispatch. His new invention provides for transmitting radio pictures of live bacteria, thus bringing before the human eye for the first time several disease germs. His process provides for using his newly invented radio-picture tube (*Star* April 2) and ultra-violet rays, the lights rays of which are shorter and smaller than those of sunlight. Placing a culture of germs under a powerful microscope, the short-wave rays are picked up by a sensitive television tube and photographed like a motion picture. From the tube ultra-violet light images are projected on to a fluorescent screen and made visible. Not only will medical men see these microscopic organisms, but they will see them alive. In the past, a dye, which kills the organisms, has been used in order to colour them so that they might be viewed under

the microscope. Under the Farnsworth system no dye is necessary.

Budget—Chancellor of the Exchequer A. Neville Chamberlain has given Britain its third budget surplus. Making his annual report in Parliament April 21, he announced a surplus of £16,500,000 for the fiscal year 1935-36, an increase in the estimate for 1936-37 because of Britain's new re-armament programme (*Star*, Feb. 27). He estimates expenditure for the coming year to be £797,897,000. The estimate of revenue on the existing method of taxation is £776,606,000—making a deficit of £21,291,000. To make up this amount, he proposed £5,250,000 be taken from the Road Fund (accumulation from motorists' license payments), a 2d. increase per lb. on tea taxation (providing an additional £3,500,000), a 3d. per pound on income taxes (to bring an additional £3,500,000). Thus, he estimated, next year's surplus would be £484,000. Income tax payers will benefit by tax relief from £50 to £60 per child, and a marriage allowance rise from £170 to £180.

FROM THE MISSION FIELD

Doings in the Districts: Manchester—President Joseph F. Merrill honoured Hyde Branch with a visit at the Sunday evening services April 5. Speakers besides President Merrill included Brothers Briton Beverley and Dennis Grimshaw, Mr. John Heginbottom and Miss J. Richardson. Brother Thomas H. Boothroyd conducted the meeting which also included a selection from the Hyde M Men Quartette.

"Pioneers of the West" was the subject of an address delivered before Gorton Toc H Club recently by Elder Philip J. Badger. Elder Woodrow W. Marriott and Brother Harold T. Pardoe also attended. A discussion followed and at the close of the meeting Elder Badger presented a copy of the Book of Mormon to the Club for its library.

Leeds—Primary conference was held in Clayton Branch hall Sunday, March 29, under the direction of President Alice J. Kenworthy. Children sang songs, and readings were given by Mary and Joyce Huddleston, Gladys Goldthorpe, Phyllis Holroy and Raymond Armstrong. Sister Ruth Allott assisted in the presentation.

Sister Elizabeth Savage was hostess at a social in her home for Clayton Branch members and friends Tuesday, March 31. Proceeds went to the Kidderminster Holiday Fund.

Clayton Branch conference was held in the branch rooms Sunday, April 5. Superintendent Thomas D. Ledgard of the Sunday School conducted the afternoon meeting, the theme of which was "The Road to Happiness." Responses were given by Mr. Ralph Kenworthy

("Health"), Brother Thomas Ledgard ("Leisure Time"), and Sisters Mabel Ledgard ("Poetry"), Lucy Dalby ("Good Books"), Marie Craven ("Music"), Alice Widdop ("The Golden Rule") and Alice Kenworthy ("Progression"). Evening meeting was conducted by Branch President Cyril Warnes, and speakers were Brothers Herbert Walker and Thomas Watkins of the district presidency and Brothers George and Cyril Warnes. Miss Mildred Gledhill rendered musical numbers.

A combined Sunday School and branch conference was held in Batley Branch, Sunday, March 29, under the direction of Branch President Fred Laycock. A model Sunday School was conducted in the afternoon, climaxed by a talk by Brother Frank Holroyd, district Sunday School supervisor. Evening speakers were Sister Norah Moss, Relief Society president; Sister Lucy Ripley, district Y. W. M. I. A.

supervisor; President George W. Laycock and Brothers Herbert Walker and Thomas I. Watkins of the district presidency and Supervising Elder Ervin M. Skousen.

Sister Lavina Moore read a poem and vocal selections were rendered by the District M Men Quartette (the district presidency and Elder Skousen) and the Singing Mothers.

Making Headlines

COMMENDATORY articles on the activities of the Church continue to appear in newspapers throughout Britain. Here are some short excerpts from long accounts:

"A great-grandson of Nicholas Wood, the pioneer railway and mining engineer associated with George Stephenson in operating the world's first railway, was a speaker at the evening meeting of the Latter-day Saints' conference in Osbourne Road Chapel, West Hartlepool. Mr. Wilfred H. Wheatley, a British citizen, who left as a young man for the United States 15 years ago, spoke at his pleasure in returning to Britain and completing the compilation of his ancestral records . . . He urged the Latter-day Saints to live the truth they had been given. . . ."—*Northern Daily Mail* (April 13.)

"Joshua Rallison, 71-year old missionary of the Church of Jesus Christ of Latter-day Saints, who over 51 years ago emigrated to the United States and returned to England two years ago, was the speaker at Sunday evening service of the Norwich Branch. . . . At the age of twenty he became affiliated with the Latter-day Saints and in May, 1885 he emigrated to Preston, Idaho, U. S. A. Here he rapidly rose to prominence as a business man. . . ."—*Norwich Mercury* (April 11.)

Another article appeared in *Hornsley Journal* (April 10), describing an "extremely interesting" lecture on Mormonism before Harringay Congregational Church Social Literary Society, by Miss E. M. Horton, L.L.A. (*Star*, April 16).

At services at Feversham Street Public Baths, Bradford Saturday, April 4, Thomas Moss Sr. was baptized by Branch President Fred Laycock and confirmed by Supervising Elder Ervin M. Skousen, and his son, Leslie Ronald Moss, was baptized by District President George W. Laycock and confirmed by Elder Theron L. Labrum.

Norwich—Relief Society anniversary services were held in Norwich Branch Chapel Sunday, March 22. President Emma E. Durrant conducted the programme which included a presentation of which Sister Emma L. Burrell was reader, selections by the Singing Mothers and Daughters and a talk by Elder Gordon D. Priestley.

Norwich
Branch Chapel

was scene of a Sunday School conference Sunday, March 29. Brother Sidney W. Co'ebey, district supervisor, was a speaker at the evening meeting and recitations were given

by the children. Superintendent Bert Martins was in charge.

Branch President Albert A. Cole conducted services throughout the day of Great Yarmouth Branch conference Easter Sunday. Speakers were District President Alfred Burrell and Brothers John F. Cook and Alfred Woodhouse of the district presidency and Supervising Elder Rex A. Skidmore. Sisters of the branch rendered the vocal selections, *Calvary* and *Christ is Risen*.

Birmingham—Approximately two hundred guests were present at Northampton Branch Gold and Green ball in St. Crispin's Hall Friday, March 20. The hall was sumptuously decorated with gold and green streamers, harmonizing with the Queen's throne. A picture of the Queen (Miss Pat Butler) and her attendants (Miss Rose Barry and Sister Beatrice M. Bennett) appeared in the local newspaper. The affair was planned by M. I. A. presidents, Sister Beatrice Bennett and Elder Brigham S. Young. Elders Karl F. Foster and Rex B. Blake were in charge of decorations and catering, respectively, and Brother William F. Bennett acted as master of ceremonies.

Elders Rex B. Blake and Brigham S. Young spoke before the "Road-menders Club" of Northampton

Thursday, March 26. Elder Blake spoke on the beauties of Salt Lake City and Elder Young discussed racing on Utah's salt beds. They were invited back the following week. After a short talk by Elder Young, Brother William F. Bennett told the story of the American Indian as recorded in the Book of Mormon. Arrangements were made for future visits.

Liverpool—Liverpool Branch was favoured Easter Sunday, April 12, with a visit by President Joseph F. Merrill from London. Branch President E. George Patey conducted the services, which were also attended by District President Fred Bradbury.

Personal—Norwich Branch Chapel was scene on Easter Saturday, April 11, of the second marriage ceremony held there since its registration for marriages. The contracting parties were Sister Elsie Tuttle, daughter of Branch President Frederick Tuttle, who gave her away and Brother Bert Martins, superintendent of the Sunday School. Many saints and friends were present at the service, which was choral, with Sister Doris Burrell at the organ. District President Alfred Burrell officiated, assisted by Brother John F. Cook, his counsellor, and Supervising Elder Rex A. Skidmore.

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